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THEOLOGICAL MONTHLY.

VOL. IX. MAY, 1929. No. 5.

The Marks of Justification.

From Dr. E. Preuss's *Die Rechtfertigung*, Part VIII.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

So we have full, perpetual, and sure forgiveness. But that is something within us, and hence no one can know for certain whether his neighbor has it or not. Therefore in order that we may not err in our judgment when trying the spirits, God has given us two marks by which we can know whether a person is in the state of forgiveness or not. These two marks are the confession of the mouth and good works. Not good works alone, otherwise many would be in the state of grace who reject Christ. True, ancient and modern obscurants wish to persuade us that good works alone testify to the presence of justification, and in that way they, like the honorable Sultan Saladin, try to bring themselves into heaven on a bypath. God's house, however, has no small side-entrance; it has only *one door,* and that door is Christ. For beside this name there is none other under heaven given among men whereby they can be saved, even though they do all the good works that can be performed. The first mark, then, of the presence of God's perpetual grace is confession of Christ. Where that is wanting, there forgiveness of sins cannot even be thought of. On the other hand, where it is found, there we may at least assume that faith is present in the heart. And where there is faith, there is also forgiveness. Therefore Christ attaches so much weight to our confessing Him freely and openly before men. He says: "Whosoever shall confess Me [1]) before men, him will I confess also before My Father which is in heaven." Matt. 10, 32. 33. On the basis of this declaration we say: Where there is a joyous confession of the Lord, there is also forgiveness; otherwise He would not confess in heaven the name of him who confesses His name here on earth. In fact, He caused the pillar among His apostles to make such a confession not only Matt. 16,

1) *Ὁμολογήσει ἐν ἐμοί.* So that his confession abides in Me.

16. 17, but again after his denial of Him and his conversion. Christ knew very well what was in man, but He wished it to become publicly known that he who had fallen had found grace again. John 21, 15—17.[2] So also Paul connects faith and its natural mark, confession, most closely, Rom. 10, 9. 10; yes, he says that he who calls Jesus his Lord has the Holy Ghost, 1 Cor. 12, 3. And, finally, John directly designates the confession of Christ as the mark of a person's being of God and dwelling in Him. 1 John 4, 1. 2 he exhorts his readers: "Beloved, believe not every spirit, but try the spirits whether they are of God. . . . Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." And toward the end of the chapter we read: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." 1 John 4, 15. And similarly 2 John 9. 10: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed." The confession of the mouth, therefore, is the very first mark of one's being in the state of grace. At any rate, we can conclude with certainty that he who does not confess Christ or even denies Him is not of God or at least did not abide in Him.

On the other hand, we cannot conclude with certainty that all who confess with their mouths are in the state of grace; for many will say, "Lord, Lord," but they do not have forgiveness. Therefore God has connected the testimony of works with the confession of the mouth. It is only when both are together that we have the certainty that a person is actually in the state of grace. Matt. 7, 21 we read: "Not every one[3] that saith unto Me, Lord,

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2) *Totum hoc colloquium cum Petro fuit institutum, qui muneri suo apostolico, ex quo trina negatione exciderat, trina confessione restituitur. . . . Christus nominatim coram aliis discipulis ipsum alloquitur, ut non solum de vocatione ipsemet in conscientia esset certus, sed etiam reliqui discipuli cognoscerent, Petrum, peculiariter lapsum, . . . restitutum esse.* (John Gerhard, in *Harmonia*, III, 328. 329.) — Of course, the main point here is the reinstatement of Peter into his office. This, however, could take place only after he had been forgiven. So the confession of Peter, which was repeated three times, was, above all, a testimony to the fact that he was again in a state of grace.

3) *Οὐ πᾶς*. Not every one, yet some.

Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." But nowhere does this "doing" become so apparent as in the works of love. Therefore the Lord says directly, John 13, 35: "By this shall all men know that ye are My disciples, if ye have love one to another." Discipleship, therefore, or the fact of one's being a Christian, or the state of grace[4] — use whichever name you please — is not exclusively known by one's confession of the Christian faith, but also by one's works, especially by works of love. John teaches this also. For after having said: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God," 1 John 4, 15, he adds by way of complement: "And he that dwelleth in love dwelleth in God and God in him," 1 John 4, 16. Just so 1 John 4, 7. 8. And 1 John 3, 14 he says: "We know that we have passed from death unto life because we love the brethren." Here he expressly designates love as a mark of the transition from death unto life, that is, of justification.[5] What is more, 1 John 3, 10 he says: "In this the children of God *are manifest* and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Compare also 1 John 3, 11. On the other hand, "every one that doeth righteousness is born of Him [God]." 1 John 2, 29. And in somewhat different words: "Whosoever abideth in Him [God] sinneth not. Whosoever sinneth hath not seen Him, neither known Him." 1 John 3, 6.[6] And again: "And hereby we do know that we know Him if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2, 3. 4. In short, the fact alone that a person confesses Christ with his mouth does not conclusively prove that he is in a state of grace; no, good works, especially the works of love, must be present along with it. So well did the disciple whom Jesus loved understand the doctrine of his Master. Also St. Paul directly concludes that, where there are no works of love, faith, and with it forgiveness, has been lost. He says: "If any provide not for his own, and specially for those of his own house, he hath denied the faith

4) *Μαθηταί* are Christians. Acts 6, 2. 7; 9, 26; especially 11, 26.

5) 1 John 3, 14: *Translati sumus de morte ad vitam. Synekdochice* [*hic*] *effectus pro toto actu justificationis ponitur.* (M. Flacius, *Clavis*, 515.)

6) *Ἁμαρτάνειν*, in this text, is not the same as *ἁμαρτίαν ἔχειν*, which, according to 1 John 1, 8, also applies to the saints, but as much as *ἁμαρτίαν ποιεῖν*, to commit sin, as 1 John 3, 9 proves.

and is worse than an infidel." 1 Tim. 5, 8; compare 2 Pet. 1, 9. And Gal. 5, 6 he shows, *vice versa,* by what marks true justifying faith is known, saying: "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." That does not mean that faith availeth anything before God *in so far* as it works by love, — for Paul certainly is the last man on earth whom one would dare to charge with that error, — but it means that only *that* faith justifies which by works of love outwardly proves itself to be a living faith.[7] Confession of the mouth, consequently, and the works of love are inseparable sisters. If the works of love are wanting, then also the confession of the mouth is hypocritical; if the confession is wanting, then the works are not genuine. He is in a state of grace in whom both are found. If a man professes to be a follower of Mahomet, he has no forgiveness even if he feeds ten thousand poor. If a man confesses that he is a disciple of Christ and serves sin, he is a child of hell. For justification is known by two marks, not by one.[8] This is also the doctrine of the Fathers.[9]

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7) *Μάνθανε οὖν, ὅτι ἡ πίστις ἐνεργεῖται μὲν δι' ἀγάπης, τουτέστι ζῶσα δείκνυται.* (Theophylact.) — *Non nego, Paulum attingere beneficium justificationis, ad quod obtinendum neque circumcisio neque praeputium quid valeat, sed fides. Quod autem additur: per caritatem operans, non haec causam justitiae exprimunt, sed tantum ad periphrasticam notationem fidei spectant. Etenim quia docuerat Paulus, solam fidem in Christo Jesu valere, ne quis vana persuasione fidei seipsum falleret, apostolus ad retundendam inanem jactantiam hypocritarum per adjunctum effectum definire voluit, quod ea demum sit fides justificans, quae per caritatem sese non mortuam, sed vivam esse operando declaret, quantumvis non hac operatione, quae proximum spectat, sed altera diviniore, qua Deum et Christum intuetur, salvet ac beet homines.* (A. Hunnius, *De Justificatione,* 180. 181.)

8) Therefore the apostle recommends both in one breath, Heb. 13, 15. 16, and thanks God for both, 2 Cor. 9, 13.

9) Regarding the confession of the mouth see *Apology* (*Trigl.,* 225): *Paulus sic loquitur, quod confessio salvet, ut ostendat, qualis fides consequatur vitam aeternam, nempe firma et efficax fides. Non est autem firma fides, quae non ostendit se in confessione.* Compare *Apology* (*Trigl.,* 177). — With respect to the works of love we read in the *Formula of Concord* (*Trigl.,* 923): "Therefore true, saving faith is not in those who are without contrition and sorrow and have a wicked purpose to remain and persevere in sins; but true contrition precedes, and genuine faith is in or with, true repentance. Love is also a fruit which surely and necessarily follows true faith. For the fact that one does not love is a sure indication that he is not justified, but still in death or has lost the righteousness of faith again, as John says, 1 John 3, 14. Compare also *Apology* (*Trigl.,* 175).

From the viewpoint of this doctrine we also understand the words of the Lord which have caused so much controversy: "Her sins, which are many, are forgiven; for she loved much." The story in which these words occur is recorded Luke 7, 36—50: "And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house and sat down to meat. And, behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now, when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner. And Jesus, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors; the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman and said unto Simon, Seest thou this woman? I entered into thine house; thou gavest Me no water for My feet, but she hath washed My feet with tears and wiped them with the hairs of her head. Thou gavest Me no kiss; but this woman hath anointed My feet with ointment. Wherefore I say unto thee (*οὗ χάριν λέγω σοι*), *Her sins, which are many,* are forgiven, for she loved much. But to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee; go in peace."

The whole matter is perfectly clear if we take the little word *for* in the clause "for she loved much" as basis of discernment,[10])

10) [See THEOL. MONTHLY, Vol. VIII, p. 323, Note 3. — *Particula in „Esurivi enim," etc.,* Matt. 25, 35, *nequaquam habet significationem causalem, sed* RATIOCINATIVAM. *Neque enim hic a causis ad effectum, sed ab effectis ad antegressam causam ratiocinatur; hoc est, probat ex operibus misericordiae, fideles illos vere esse tales, quales ipsos proclamet, nempe haeredes regni. . . . Sic itaque Christus opera allegabit, non ut fontem vel causam aeternae haereditatis, sed ut testes declarantes, fidem electorum . . . sese protulisse per caritatem in facta seu opera.* (A. Hunnius, *De Justificatione,* 229.)]

namely, thus: "Her sins, which are many, are forgiven; that is seen from the fact that she loved much, that is, that here, in your presence, she has shown Me much love." I hope it will not be asserted that this explanation of *for* was invented by me or by any other orthodox person for the special purpose of interpreting this text. At least the non-orthodox Aristotle knows the use of *for* as basis of discernment very well. Yes, he even makes a special class of such clauses as is the one in our text.[11] And it cannot be denied that he had a thorough knowledge, not only of logic, but also of the Greek language. So we quote the example from his writings: "He has fever, for he breathes hard"; and we add another one, which is still better known: "It is raining, for the flagstones are wet." Now the moisture on the pavement is certainly not the cause, but the consequence of the rain, although it causes us to notice the rain. Therefore the clause must be circumscribed thus: "It is raining; this is seen from the fact that the flagstones are wet." Also in the Holy Scriptures this way of speaking is very common.[12] We read, for instance, 1 Cor. 10, 5: "But with many of them God was not well pleased; *for* they were overthrown in the wilderness." How is it possible to take *for* in this text in any other way than as basis of discernment? Is it not senseless to say: The fact that God overthrew many Israelites was the reason why He was not well pleased with them? Is it not the other way: God was not well pleased with them; this was seen from the fact that He overthrew them in the wilderness? In the same way we circumscribe Luke 7, 47: Much was forgiven her; this is seen from the fact that she loved much.[13] The preceding parable shows that we *must* circumscribe that way. We do not wish to quarrel about the question whether the Pharisee Simon was the debtor who owed the fifty denarii or not. It is irrelevant here whether little or nothing at all was forgiven him. One thing, however, is certain, namely: first the debts of both debtors were remitted, and then they loved. So, then, love in this parable is the consequence of the remittance of the debt. Philippi

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11) Aristotle, *Rhetorices*, I: . . . *ὅτι νοσεῖ, πυρέττει γάρ, ἢ τέτοκεν ὅτι γάλα ἔχει . . . ὅτι πυρέττει . . . πυκνὸν γὰρ ἀναπνεῖ* [. . . he is ill, for he has fever, or she has become a mother, for she has milk . . . he has fever, for he breathes hard].

12) Matt. 16, 2. 3; 26, 73; John 16, 27 [comp. 1 John 4, 10. 19]; Acts 4, 33. 34; Ps. 116, 10.

13) So the Fathers of the Evangelical [Lutheran] Church without exception.

is right when he says: "It would certainly be a most arbitrary and senseless perversion of thought if, in the interpretation of the parable, love were suddenly called the cause of the forgiveness, while in the parable itself it appeared as the consequence of the forgiveness. Furthermore, this opinion conflicts with the antithesis which immediately follows. For the Lord does not proceed: 'To another one, however, little is forgiven because he loved little,' but: 'To whom little is forgiven, the same loveth little.' Now, if the secondary statement says: 'Little love is the consequence of little forgiveness,' then the primary statement must also have the meaning: 'Abundant love is the consequence of abundant forgiveness,' and not: 'Abundant love is the cause of abundant forgiveness.'" (Philippi, *Glaubenslehre,* V, 1, 222. Compare also Luther, St. Louis Ed., VII, 1456—1458.) And finally, as regards the repeated forgiveness which the woman who was a sinner received, it by no means follows that one forgiveness was more abundant than the other. Christ might forgive you seventy times in one day, and yet you would not receive more at one time than at another. Moreover, these two absolutions are of a peculiar import. The great sinner had received full forgiveness long before; yes, she lived in this forgiveness as in her element. And it was this forgiveness from which flowed her humble love, a love which contained both, frank and open confession of Christ and good works. By these two marks it became manifest that she was now in a state of grace. Therefore she must needs be publicly absolved in spite of all pharisaic cavils. Therefore Christ first of all addresses His words to the Pharisee: "Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet; but she hath washed My feet with tears and wiped them with the hairs of her head. Thou gavest Me no kiss; but this woman hath anointed My feet with ointment. Wherefore" — that is, on the basis of all these manifest facts — "I say *unto thee,* Her sins, which are many, are forgiven," or, as Luther circumscribes: "Because she publicly gives testimony of her faith by fruits meet for repentance, therefore she shall also *in your presence* be publicly absolved and regarded righteous." (St. Louis Ed., VII, 1459.) And then the Lord turns to the woman and repeats His declaration. Of course, God forgives when He says: "I forgive thee." Therefore the poor sinful woman received forgiveness at least twice; once, before she anointed Jesus' feet; the second time, through the Word which Christ spoke to her. It is even probable that she received forgiveness more than a thousand times before her blessed death.

However, that is not at all the reason why Luke records this story. What makes this story remarkable and unique is this, that a public sinner, on the basis of her public confession of Christ and her public works of love, is publicly justified. (Luther. St. Louis Ed., VII, 1456—1466.) The doctrine which flows from this is very important, namely, that there is a concealed and a public justification. The concealed justification takes place through faith, Luke 7, 50; public justification takes place according to the measure of confession and works of love.[14] We have an analogy even in the case of a bodily healing. The woman who had an issue of blood secretly touched the Lord and was secretly healed; for as soon as she had touched Him, "straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague." Nevertheless Jesus still asks: "Who touched my clothes?" And when the woman, fearing and trembling, fell down before Him and told Him all the truth, He publicly confirmed that which had taken place in secret, saying: "Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague." Mark 5, 25—34. Concealed and public healing, concealed and public forgiveness, must carefully be kept separate. Concealed forgiveness is received by concealed faith; public forgiveness is received by that faith which by confession and works of love has come out into the bright light of the sun.[15] *(To be continued.)*

The Troubles of the Interpolationists.

I.

The simplest way to get rid of an offensive Bible-teaching is to delete the proof-texts, and the easiest way to accomplish that is to stamp them as interpolations. This device is employed by many modern scholars in the matter of the Virgin Birth. They insist that the attestation of the Virgin Birth found in Luke's narrative came into it by interpolation. But the application of the simple device is not so simple, after all. The theory of interpolation in-

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14) Luke 7, 47, namely, *propter hanc mulieris confessionem et haec opera.*

15) *Duplex est absolutio. Altera privata conscientiae luctantis cum ira Dei. In hac absolutione necesse est intelligi, quod fide accipiatur remissio, non propter nostras virtutes. Altera est absolutio publica coram ecclesia. In hac conspici necesse est ab aliis testimonia conversionis, ut hic Christus Pharisaeo ostendit, cur eam recipiat, quia extent testimonia conversionis.* (*Examen Ordinandorum*, 1593; III, 352.)

volves its proponents in a sea of troubles. Scripture itself, and Scripture taken merely as a human product, puts insuperable difficulties in their way. This is fully brought out in an article by Dr. J. G. Machen (*Princeton Theol. Review,* October, 1927) entitled: "The Integrity of the Lucan Narrative of the Annunciation." The copious extracts we here offer will serve to show the futility of the attempted deletion and will point out the follies into which the theory of interpolation draws its adherents. The reader need not accept every point of argument, exegesis, etc., brought up in the article. Nor does he have to accept the theories and the terminology of the textual critics. But he will agree that Dr. Machen, meeting the interpolationists on their own ground, leaves them no ground to stand on.

"Whether the interpolation is to be regarded as an interpolation into the completed gospel by a scribe or into the source by the author of the gospel or into the completed gospel by the author of the gospel, how much is to be regarded as interpolated? . . . The earliest and probably still the commonest view is that the interpolation embraces vv. 34 and 35 of the first chapter. That view received its first systematic grounding from Hillmann in 1891. It has since then been advocated by Usener, Harnack, Zimmermann, Schmiedel, Pfleiderer, Conybeare, and others. A second view was suggested by Kattenbusch and defended by Weinel. It is to the effect that only the words 'seeing I know not a man' in Luke 1, 34. 35 are to be eliminated. A third view includes vv. 36 and 37 with vv. 34 and 35 in the supposed interpolation. (Clemen includes even v. 38 as well as vv. 36 and 37.) . . .

"It may be noticed at the start that the first view, which regards the interpolation of Luke 1, 34. 35 as an interpolation made by a scribe into the completed gospel, is opposed by the weight of manuscript attestation. There is really no external evidence worthy the name for the view that Luke 1, 34. 35 or any part of it is an interpolation. Manuscript b of the Old Latin Version, it is true, does substitute v. 38 for v. 34 and then omits v. 38 from its proper place. But that may either have been a mere blunder in transmission, especially since the two verses begin with the same words, 'and Mary said,' or else may be due to the desire of a scribe to save Mary from the appearance of unbelief which might be produced by her question in v. 34. At any rate, the reading of this manuscript is entirely isolated; as it stands, it produces nonsense, since it represents the angel as continuing to speak (vv. 35—37) after he has already departed; and certainly it cannot lay the slightest

claim either to be itself, or to enable us to reconstruct, the true text. As for the testimony of John of Damascus in the eighth century to the omission of the phrase 'seeing I know not a man' in some Greek codices, that is clearly too late to be of importance. Thus the unanimity of manuscript evidence for the inclusion of Luke 1, 34. 35 is practically unbroken. And it is difficult to see how such unanimity could have arisen if the verses were interpolated in the course of the transmission. In view of the many widely divergent lines of transmission in which the text of the gospel has come down to us, it would be surprising in the extreme if the true reading should in this passage have nowhere left even the slightest trace. . . .

"We shall now examine the question whether or not Luke 1, 34. 35 is an original part of its present context or else has been inserted into that context either by the author of the gospel into a source or by the author of the gospel into his own completed work or by some scribe. The first consideration, which we may notice as having been adduced in favor of the interpolation theory, is of a general character. The rest of the narrative, it is said, outside of Luke 1, 34. 35 is perfectly compatible with a birth of Jesus simply as the son of Joseph and Mary; indeed, it is even contradictory to the notion of a virgin birth; if, therefore, we accomplish the simple deletion of these two verses, all inconsistence is removed, and the story becomes perfectly smooth and easy. . . . It should be noticed, in the first place, that the simple deletion of Luke 1, 34. 35 will not remove the Virgin Birth from the third gospel in general or from the infancy narrative in particular; for the Virgin Birth is clearly implied in several other places. The first of these places is found at Luke 1, 26. 27. Here Mary is twice called a virgin, and in what follows nothing whatever is said about her marriage with Joseph. This phenomenon is perfectly natural if the Virgin Birth was in the mind of the narrator, but it is very unnatural if the reverse is the case. Advocates of the interpolation theory are therefore compelled to offer some explanation of the language in Luke 1, 27. Two explanations are open to them. In the first place, it may be said that v. 27 has been tampered with by the same interpolator who inserted vv. 34. 35 and that originally Mary was not here called a virgin. But against this explanation may be urged the fact that the word *virgin* occurs twice in the verse, and that, if that word was not originally there, the whole structure of the verse must have been different. The second possible explanation is that, although the form of v. 27 which we now have is the original form, — that is, although Mary was really designated there as

a virgin, — yet the mention of her marriage to Joseph has been omitted, by the interpolator of Luke 1, 34. 35, from the subsequent narrative. But it may be doubted whether this explanation quite accomplishes the purpose for which it is proposed. Even if the writer of Luke 1, 27 were intending to introduce later on a mention of Mary's marriage to Joseph, his designation of her as a virgin would seem to be unnatural. . . . Why does he insist so particularly, by a repetition of the word, that it [the Annunciation] was made to Mary when she was a 'virgin'? . . .

"At any rate, it should be noticed that both the two explanations result in an overloading of the interpolation hypothesis. Whether it be held that Luke 1, 27 has been tampered with or that something has been removed by the interpolator at a later point in the narrative, in either case the activities of the interpolator must be regarded as having extended farther than was at first maintained. What becomes, then, of the initial argument, that a simple removal of Luke 1, 34. 35 will suffice to make the narrative all perfectly smooth and easy as a narrative representing Jesus as being in a physical sense the son of Joseph?

"Moreover, what shall be done with Luke 2, 5, which reads: 'to be enrolled with Mary, who was betrothed to him, being great with child'? How could Mary be said to be only betrothed to Joseph when she was already great with child? Certainly this form of expression coming from a narrator, who, of course, intended to record nothing derogatory to the honor of Mary, implies the Virgin Birth in the clearest possible way.

"It is true, the matter is complicated in this case by variation in the extant manuscript transmission. The reading 'who was betrothed to him' appears, indeed, in the best Greek uncials, including the typical representatives of the 'Neutral' type of text, the Codex Vaticanus and the Codex Sinaiticus. It also appears in the Codex Bezae, which is a representative of the 'Western' type of text, and in a number of the versions. But certain manuscripts of the Old Latin Version and the 'Sinaitic Syriac' manuscript of the Old Syriac Version read 'his wife'; and a number of the later uncials, with the mass of the cursive manuscripts, representing what Westcott and Hort called the 'Syrian Revision,' read 'his betrothed wife.' This last reading is generally rejected as being a 'conflate reading'; evidently, it is held, some scribe combined the reading 'betrothed' with the reading 'wife' to make the reading 'betrothed wife.'" (It might also be pointed out that this phrase is substantially the same language as that employed in Matt. 1, 18

and 20: "betrothed — wife," and serves to emphasize the facts in the case as related by Matthew.) "But what decision shall be reached as between the other two readings?"

The author goes on to show that the external evidence certainly favors the first reading, "betrothed," that at first sight transcriptional probability might seem to be in favor of the second reading, "wife," as being the original, some scribe, eager to protect the virginity of Mary from any possible misunderstanding, substituting the word "betrothed" for it, but that, on the other hand, it is more probable that some devout scribe, in order to harmonize Luke's account with that of Matthew, where Mary is called Joseph's wife, changed the original "betrothed" into "wife," and concludes: "Transcriptional considerations are thus not opposed to the reading of the Neutral text, and that reading should in all probability be regarded as correct. Then we have another overloading of the interpolation hypothesis with regard to Luke 1, 34. 35; the advocates of that hypothesis must suppose that the interpolator tampered with Luke 2, 5 as well as with Luke 1, 27. Obviously the removal of all mention of the Virgin Birth from Luke 1—2 is by no means so simple a matter as was at first supposed.

"There is, of course, still another place in the third gospel where the Virgin Birth is clearly alluded to, namely, Luke 3, 23. The words clearly imply that Jesus was only 'supposed' to be the Son (in the full sense) of Joseph and that really his relationship to Joseph was of a different kind. In this case there is no manuscript evidence for the omission of the words. . . . The verse, therefore, constitutes an additional weight upon the hypothesis that Luke 1, 34. 35 is an interpolation into the completed gospel. For if Luke 1, 34. 35 is an interpolation, the words 'as was supposed' must also be an interpolation; and the more numerous such interpolations are thought to be, the more difficult does it become to explain the disappearance from the many lines of documentary attestation of all traces of the original, uninterpolated text." (His subject being "The Integrity of the *Lucan* Narrative," Dr. Machen naturally does not refer to the pertinent statements of Matt. 1, to the increased difficulty Von Soden, Loofs, and the others encounter in attempting to explain how this same interpolator or some other corruptionist so easily succeeded in palming off a corrupted text of Matthew or a "later stratum of the evangelical tradition" as the original one.)

The interpolationists, forced to admit that one or two verses outside of Luke 1, 34. 35 do imply the Virgin Birth, next proceed

to argue that the bulk of the narrative proceeds upon the assumption that Jesus was the son of Joseph by ordinary generation. Their arguments may be classified under three heads. "In the first place, it is said, the narrative traces the Davidic descent of Jesus through Joseph, not through Mary, so that it must regard Joseph as His father." Dr. Machen answers that, while the Davidic descent of Mary is not definitely stated, Luke 1, 27, for instance, declaring, most probably, the Davidic descent of Joseph, though there is nothing in the narrative preventing us from holding that Mary also was descended from David, still Matt. 1 proves that the Virgin Birth and the Davidic descent through Joseph are very well compatible, this being so because according to law (compare in this connection the institution of the levirate marriage) Joseph was the father of Jesus, Jesus being "a gift of God to the Davidic house, not less truly, but, on the contrary, in a more wonderful way, than if He had been descended from David by ordinary generation."

"The second argument is based upon the application, in the second chapter of Luke, of the term 'father' to Joseph and of the term 'parents' to Joseph and Mary." Answer: "Such terms could well be used on Semitic grounds to describe even an ordinary adoptive relationship. . . . Thus those manuscripts of the Old Latin Version which substitute in these passages 'Joseph' for the term 'father' are adopting an apologetic device, which is altogether unnecessary."

The third argument (Mary's marveling at the things spoken about her child by Simeon and others, her astonishment at finding her twelve-year-old Son in the company of the doctors of the law, etc., would be unnatural if she knew her Son to have been conceived by the Holy Ghost) proves too much; it would require excision, not merely of Luke 1, 34. 35, but also of vv. 32 and 33 and of the whole annunciation scheme. Furthermore, "these modern advocates of mechanical consistency seem to suppose that Mary must have been a person of a coldly scientific frame of mind, who, when she had passed through the wonderful experience of the supernatural conception, proceeded to draw out the logical consequences of that experience in all their minutest ramifications, so that thereafter nothing in heaven or on earth could affect her with the slightest perplexity or surprise. . . . No doubt, if she had been a modern superman, she would have been far beyond so lowly an emotion as wonder," etc. Finally, " 'Mary kept all these words and pondered them in her heart,' 'Mary kept all these words

in her heart,' place Mary before the readers in a way that is comprehensible only if she alone, and not Joseph, is the center of interest in the narrative. And what made her the center of interest save the stupendous wonder of the Virgin Birth?" E.

(To be continued.)

THE THEOLOGICAL OBSERVER.

Urban and Rural Lutheran Membership. — From the bulletin *Lutherans, U. S. Census of Religious Bodies, 1926,* the *News Bulletin* presents the following table, which shows the present percentage of urban and rural Lutheran membership: —

	Per Cent. of Total	
	Urban	*Rural*
United Lutheran Church	67.3	32.7
Joint Ohio Synod	54.9	45.1
Iowa Synod	28.9	71.1
Buffalo Synod	53.4	46.6
Jehovah Conference	28.1	71.9
Augustana Synod	60.6	39.4
Norwegian Lutheran Church	24.6	75.4
Lutheran Free Church	26.5	73.5
Eielsen Synod	31.8	68.2
Lutheran Brethren	56.5	43.5
United Danish	39.8	60.2
Danish Church	41.1	58.9
Icelandic Synod	5.5	94.5
Finnish Suomi	55.5	44.5
Finnish National	42.6	57.4
Finnish Apostolic	23.0	77.0
Missouri Synod (Syn.)	54.6	45.4
Wisconsin Synod (Syn.)	48.0	52.0
Slovak Synod (Syn.)	82.5	17.5
Norwegian Synod (Syn.)	31.2	68.8
Negro Missions (Syn.)	51.7	48.3
Synodical Conference Total	53.6	46.4
Independent Congregations (50)	73.9	26.1
All Lutheran Total	42.64	57.36

The *News Bulletin* comments on this as follows: "A comparison of these two tables will show how nearly the Lutheran Church has met the call of the growing urban population. This is revelation No. 1 concerning the present and future home mission task before the Lutheran Church of the United States." MUELLER.

The Amazing Number of Unchurched in Our Country. — In presenting the opportunity for home mission work, the *News Bulletin* publishes also the following table from the U. S. Census of Religious Bodies, 1926, which shows the present and future home mission needs and responsibilities of the Lutheran Church of the United States. Let our pastors contemplate these figures when they are troubled with the thought that we are burdened with an "overproduction of candidates." The millions of unchurched in our country must fill us with a deep feeling of shame as we think of the opportunities wasted and neglected.

U. S. Population (1926)	117,135,817	56,150,322	60,985,495
States	*Population*	*Churched (1926)*	*Unchurched (1926)*
Alabama	2,526,001	1,217,170	1,308,831
Arizona	444,708	153,086	291,622
Arkansas	1,903,048	621,307	1,281,741
California	4,316,459	1,567,511	2,748,948
Colorado	1,058,722	352,863	705,859
Connecticut	1,608,491	956,458	652,033
Delaware	237,274	110,142	127,132
District of Columbia	527,880	238,871	289,009
Florida	1,317,160	528,465	788,695
Georgia	3,138,962	1,350,184	1,788,778
Idaho	522,175	162,679	359,496
Illinois	7,202,983	3,357,954	3,845,029
Indiana	3,124,499	1,382,816	1,741,683
Iowa	2,422,915	1,080,152	1,342,763
Kansas	1,820,896	766,578	1,054,318
Kentucky	2,524,210	1,051,504	1,472,706
Louisiana	1,918,591	1,037,008	881,583
Maine	786,053	204,092	581,961
Maryland	1,580,268	758,046	822,222
Massachusetts	4,197,288	2,500,204	1,697,084
Michigan	4,395,651	1,787,023	2,608,628
Minnesota	2,651,306	1,282,183	1,369,123
Mississippi	1,790,618	800,729	989,889
Missouri	3,498,143	1,581,278	1,916,865
Montana	694,965	152,387	542,578
Nebraska	1,384,703	561,423	823,280
Nevada	77,407	19,769	57,638
New Hampshire	453,608	223,674	229,934
New Jersey	3,680,482	1,981,584	1,698,898
New Mexico	388,146	215,547	172,599
New York	11,303,296	6,796,147	4,507,149
North Carolina	2,857,846	1,406,883	1,450,963
North Dakota	641,192	304,963	336,229
Ohio	6,600,146	2,866,496	3,733,650
Oklahoma	2,342,474	581,083	1,761,391
Oregon	877,477	252,731	624,746
Pennsylvania	9,613,570	5,212,050	4,401,520
Rhode Island	692,794	451,395	241,399
South Carolina	1,826,021	872,806	953,215
South Dakota	689,346	294,622	394,724
Tennessee	2,467,679	1,018,071	1,449,608
Texas	5,312,661	2,280,514	3,032,147
Utah	513,711	369,591	144,120
Vermont	352,428	161,123	191,305
Virginia	2,518,589	1,172,363	1,346,226
Washington	1,538,228	384,222	1,154,006
West Virginia	1,669,324	532,106	1,137,218
Wisconsin	2,884,734	1,473,064	1,411,670
Wyoming	235,689	62,975	172,714

MUELLER.

Concordia College in Adelaide. — The *Australian Lutheran,* in its report on this institution, calls attention to the fact that the school-year which began on February 15 and ended on December 12, 1928, was the twenty-fifth since the General Synod had taken over the control and management of the institution and the twenty-fourth since it was transferred to Adelaide. During the past year ninety-seven students were enrolled; of these, seventy-eight were

boys and young men and nineteen girls; forty-nine were from South Australia, thirty-five from Victoria, seven from New South Wales, and six from Queensland. The students were divided as follows: Seminary, 11; Leaving Class (Preparatory), 21; Intermediate Class, 30; Junior Class, 35. Students graduating from the classes must pass the various examinations at the University of Adelaide. The male instructors are all graduates of Concordia Seminary, St. Louis. To these faithful men, who by the grace of God did so much to build up the Lutheran Church in Australia, we owe a debt of gratitude. As known, the faculty of our Concordia Seminary bestowed upon the president of the institution in Australia the title of Doctor of Divinity *honoris causa*. The last acquisition to the faculty from our country was Prof. H. Hamann, who served as missionary in India for a number of years. Dr. C. F. Graebner writes of the school in general: "The health of the students, generally speaking, was satisfactory, although the influenza, as usual, caused some trouble. During the third term an outbreak of diphtheria gave us great concern, since it threatened to interfere very much with our work. Three of the students were very ill and had to be removed to the Public Isolation Hospital. Every precaution was taken, and the Lord granted success to our efforts to check the disease and to stamp it out. The patients recovered, and we could close the school-year with praise and thanksgiving to God. The conduct of the students was satisfactory, and no gross breaches of discipline occurred. The Word of God, taught in the class, is applied also in daily life, both publicly and privately, and manifests its divine power. May the Lord graciously continue to bless both teachers and students in order that all our work may redound to the welfare of our Church and to the glory of His name!" MUELLER.

Are Ministers' Conferences Worth While? — Under this head the *Watchman-Examiner* writes: "A man went into the ministers' conference of a big city and spent an hour there. We happened to be visiting with this man in Baltimore soon afterwards. He said: 'That ministers' conference was a mighty poor affair. The big men were all absent, and the crowd of little men were discussing an inconsequential subject.' We are candid in saying that we have been in several conferences of which that might be a fair description. It is hardly fair for the so-called 'big men' to stay away except when they have to speak. If they cannot get anything out of the conferences for themselves, they ought at least to be willing to contribute something to these. Great care ought to be taken as to the theme for discussion. Ministers are not called on to run the universe. Subjects ought to be selected that have something to do with a man's recreation or his life or his work. After all, the greatest benefit of these conferences is the social contact which they afford. When as a pastor we were somewhat separated from other ministers, it was our delight to meet them on Monday mornings. Let the conferences be brief, snappy, purposeful, and friendly. Keep the 'faddists' out. In a city such as New York, for instance, there are enough 'societies' and 'causes' to furnish a speaker not only for every Monday, but for

every day in the year. There are multitudes of 'causes' that are eager to interest ministers. But ministers, tired from Sunday and a bit blue, also need some other kind of food than these 'causes' on Monday morning. Yes, we feel that the right kind of conferences are abundantly worth while."

We quote this because there are, no doubt, quite a number of "ministers' conferences" which are "poor affairs" and which, instead of inspiring the "tired" and "a bit blue" ministers, leave them indifferent and cold, if not disgusted. After all, ministers' conferences are what ministers make them. If the "big men" stay away, and "the crowd of little men" discusses "inconsequential subjects"; if ministers' conferences are controlled by "faddists," who believe that they are called on to run the universe; or if, in general, they are not "purposeful and friendly," the result is disastrous. The matter is one of greatest importance and should receive the prayerful meditation of all conscientious ministers. The *raison d'être* of ministers' conferences is given in the words of Paul: "But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12, 7. Paul also says: "Give none offense." 1 Cor. 10, 32. MUELLER.

A Resolution which Deserves Commendation. — On November 21, 1928, the Wheaton College Church considered the resolution to withdraw from the Congregational Conference of Illinois. As reported in the *Presbyterian* (December 20, 1928), final action had not yet been taken on this resolution; but the pastor of the church, Dr. Wm. R. Dodd, writes: "The church is of one mind against union with Universalism and is protesting against the resolution passed by the last Congregational Conference of this State favoring organic union with the Universalist denomination; but the final action on immediate withdrawal from the State Congregational Conference has not yet reached a vote in our own church. A few of our members feel that withdrawal should follow unfavorable action on our protest, which will be made against the resolution passed by the last State Conference. More are in favor of immediate withdrawal, but have not felt inclined to force the action hurriedly, out of regard for the feelings of the minority. I think both feel that withdrawal is inevitable. It is merely a question of the best method of procedure. A number of Congregational churches, most of them in the Chicago area, will doubtless join us in our final action, which, I feel sure, will be soon. Wheaton College Church, I am very certain, stands absolutely true to the evangelical Christian faith and has no thought of any compromise in the matter."

Let us hope that this Church will have the courage to carry out its resolution, irrespective of the fact whether the Congregationalists will unite with the Universalists or not. If the Wheaton College Church "stands absolutely true to the evangelical Christian faith," its duty of withdrawing from the Congregational body is clear, for that body is hopelessly polluted by modernistic paganism. Paul, by inspiration of the Holy Ghost, has clearly pointed out the duty of every church that "stands absolutely true to the evangelical Chris-

tian faith," when he writes: "Be ye not unequally yoked together with unbelievers. . . . Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." 2 Cor. 6, 14—18.

MUELLER.

A Happy Inconsistency. — Dr. A. Morse, in a Communion sermon published in the *Watchman-Examiner,* tells why he refuses to believe in baptismal regeneration and the Real Presence. "The ordinance of Baptism is a simple ordinance, and yet it has been invested by some with all manner of absurdities. Whereas it was intended to be administered only by immersion and as a testimony of an inner experience, and therefore to those only who understand it, it has been changed into numerous forms and administered to all manner of people and invested with a regenerating power. . . . The ordinance of the Lord's Supper is a simple observance and is meant simply to keep in remembrance the death of Jesus and to be observed until He Himself shall return. But this ordinance has been greatly abused and elevated into an extravagant place in the worship of some people." After discussing transubstantiation, he proceeds: "The Lutherans hold a slightly different view. They [?] call it consubstantiation, which means that, though the actual substance of the emblems is not changed, in some manner the body and blood of Christ are added thereto. And the Lutherans, we understand, are the second largest body of Christian people in the world. Now, both these things are absurdities to us." He refuses to believe that the Holy Spirit regenerates through the water of Baptism and that the communicant receives with the bread and wine the real body and blood of Christ because of what his reason styles the absurdity of it. However, in speaking of the second coming of Christ, he declares: "A further reason why some people pass this by is because of the difficulties that they think the return of the Lord would involve. I fear I have been halted on this basis myself. I have said to myself: 'How can these things be? And if the Lord should come to one place, he would not be coming to another; and this world as a whole would not see Him; and if He issued His Word in one part of the world, it would not be the same in all others; and if people wanted to see Him, they would have to organize excursions and pilgrimages to go where He is.' But I am changing my thought. In the first place, if the Lord makes a promise, who am I to lay out its details and tell Him? I do not understand how it can be, but in the vital things of Christian experience [? ?] I am a man of faith. I do not understand how a belief in Him lifts the penalty of sin, but I believe it just the same. The sacred promise lies with Him, and it works. . . . Then I say that this most unlikely promise of the Lord can be fulfilled, and that to the very last letter." If Modernists were arguing with Dr. Morse, they would make this point: Since you reject the plain statements of Scripture or baptismal regeneration and the Real Presence because of the protest of reason, you are bound to deny the second coming and the vicarious satisfaction, for these things are equally unreasonable and "absurd"; you are, unhappily, inconsistent. We are glad of this inconsistency on the part of Dr. Morse and would further

reason with him thus: Since you are a man of faith with regard to the vicarious satisfaction and cling to the promises of the Lord "to the very last letter," be consistent; accept with the same faith the declarations and promises of the Lord on the Sacraments "to the very last letter." E.

Is the "Crisis Theology" of Europe Historic Calvinism?—Under this heading Prof. F. D. Jenkins in the *Presbyterian* renounces the claim that "Karl Barth is a present-day Calvinist" and offers a very satisfactory analysis of his system. Editorially the *Presbyterian* declares that "Professor Jenkins is qualified as few Americans are to write on the subject" and that, "while the movement represents a conspicious and significant reaction from Liberalism as represented by scholars like Harnack and popular preachers like Fosdick, yet in its positive teachings it does not represent a manifestation of genuine Christianity."

In the introduction to his analysis, Professor Jenkins writes: "Bearing the name of Reformed theology, but more widely known as the Theology of Crisis, a group of five Swiss and German theologians have originated a new religious philosophy with which they intend to bring a 'crisis' into all modern Christian culture, morality, and religion, on the one hand, and Reformed orthodoxy, on the other. Professors Barth, of Muenster, and Bruenner, of Zurich, Switzerland, are the coryphaei of the movement."

While the author asserts "there exists a feeling in Europe that the high-water mark has been passed," he at the same time points out that the movement has exercised a tremendous influence upon theological thought both in Europe and America. Barth has been hailed by Professor Lange, of Halle, as the "greatest theologian since Schleiermacher." Count Keyserling declared him to be the "one hope" of Protestantism. A prominent liberal writer asserted that Barth has "saved" Protestantism in Europe. Professor Jenkins writes: "Lovers of speculation and rejecters of predestination, plenary inspiration, the substitutionary atonement, theological system, and pure historic Calvinism alike choose to worship at this altar of such strange fire." Of course, there have been opponents. Dr. W. P. Paterson, formerly head of the Edinburgh University Divinity School, described the phenomenon as a pronounced "agnosticism" in its theism, something like that of the heathen upanishads of India. Professor Adolph von Harnack stamped Barth's theology as a "revival of ancient Gnosticism," and the *Revue d'Histoire et de Philosophie Religieuse* repudiated the system as "unbiblical," "unphilosophical," "destructive," "pessimistic," and "comparable in certain aspects with Buddhism and early Christian Gnosticism."

The agnosticism of the Barthian system is clearly evinced in its "grim God-idea." "God remains, in Barth's writings, the 'Totally Other One,' an eternal 'Question,' a 'Possibility,' but at the same time a strictly 'Impossible Possibility,' a 'Presupposition,' a dark and concealed 'Background.'" Furthermore: "Behind the subtle simulations of Biblical and theological terms there is no Jesus of Nazareth at all in the commonly accepted historic sense. We cannot find His

divinity in His person, moral character, or in His teachings and example. As Barth puts it: 'Jesus has simply nothing to do with religion.' The significance of the Mediator lies in the fact that He revealed that God cannot and must not be known by any mortal." Again: "Faith is an abject 'not-knowing,' as it has been styled, a 'vacuum,' and one in which there is no possibility of normal religious respiration. It is the supreme otherworldly act of throwing the soul upon the 'will' (unknown will) of the quality-less 'hidden background,' a resort in which there can be no confident feeling or thinking reduced to its ultimate analysis. The supreme event in the Christian life is the moment of 'crisis,' or of 'decision,' when through this act of faith a divine despair descends upon the inquiring soul and lays low its human pride, reason, 'will to live.'" Barth's doctrine of the atonement is described as follows: "It does not make satisfaction to justice for human guilt. It marks the death and *finale* of all human morals, history, and religion. From it we learn the abstract symbolic truth that man must die to self in order to live." The resurrection of Christ is treated by Barth in the same symbolic, mystical way. It is "no historical event." While it is "*in* history, it is not *of* it." "Resurrection is eternity!" "It is the inbreaking of the 'new world'"; but what the "new world" is "we are never given by Barth to thoroughly understand. The conception is purposely left incomplete."

The consequence of the "Crisis Theology," Professor Jenkins summarizes as follows: "1. Man is thoroughly determined by this transcendent Unknown God, to whom personality, attributes, and even being cannot be safely ascribed. God can know and act upon man, but the reverse of this is never true. 2. This type of thought can be called with much force pagan. Dr. Bruenner's idea of God is capable of coming out of the very heart of Africa or, as Dr. W. P. Paterson says, from the heathen upanishads of India. 3. There is only one question which is wholly a serious one: the question of God. It follows with inevitable consequence that the whole system of theological ideas and Biblical truths and sacred historical events constitutes a train of illusionism. 4. Preaching is futile; for according to Barth two truths confront us: a. that we should speak of God; b. that we cannot. We should know both the necessity and the impossibility of our task. 5. Christian ethics is very difficult to maintain. Conduct is reduced to the task of escaping from this world and human endeavor by means of this very unbiblical doctrine of 'crisis,' whereby we yield ourselves in an abject otherworldly fashion and with heads bowed into the hands of the unknown 'origin' of all things. 6. Similarly the Church's great task of education is clearly unjustifiable. All definite knowledge except the knowledge that we cannot know is 'insolence' to God. 7. Creeds, confessions, and doctrines are hardly longer tenable. Though paradoxically maintaining that we should not discard our present creeds with their content, the Crisis Theology summarily empties them of their traditional meaning. 8. The Gospel is simple and directed to the plainest man. The Crisis Theology can be directed only to religious philosophers, to the in-

telligentsia, and even to such the learned philosophemes and theologoumena are hardly within reach."

The writer concludes his article with the words: "Despite Barth's repudiation of the charge we confront here an outstanding expression of the post-war pessimism. A human despair and a sighing of tragic sadness, which jealously seek refuge in Christian ideas, lie at the root of this theological dissaffection. The *Literarischer Jahresbericht* of Germany not ineptly called this mooted 'Calvinism' a 'desperado theology.' What European theology needs is not a 'crisis,' but a Biblical rebirth through the overturning operations of the almighty Spirit of God." MUELLER.

The New Exegetics. — The old exegetics is bound by the plain meaning of the text. The old exegetes hold that the words which the sacred writers wrote, the words which Jesus spoke, express exactly what was in their minds. They hold, over against the allegorizers, for instance, that the words of Scripture cannot be made to mean anything beyond the plain sense of the words. Allegorizing has long ago gone out of fashion. Oliver Chase Quick, who is a keen thinker, would not for a moment think of advocating the allegorizing method. But thinking deeply along philosophical and psychological lines, he has discovered a new method of investing the words of Scripture with a sense that was not in the minds of the authors. He offers it in his book *The Christian Sacraments,* p. 188 ff.: "Both in ancient and modern times controversies concerning the Eucharistic offering [?!] and the doctrine of the Real Presence have often turned upon the precise exegesis of the words attributed to our Lord at the Last Supper. . . . It is true that all we need for sound doctrine is to draw out the full implications of our Lord's words and acts. But these implications cannot be drawn out or appreciated if we refuse the help which the subsequent reflection and experience of Christians alone can provide. Narrow pedantry and imaginative literalism in exegesis have ever been chief obstacles to the understanding of the mind of Jesus. . . . This fact is a salutary warning that the construction of Eucharistic doctrine demands something other than a meticulous adherence to the letter of our Lord's speech. . . . Granted that St. Paul's and St. Mark's account [of the institution of the Lord's Supper] is substantially correct, we still have no materials for determining what was the full reality of our Lord's meaning if we are to insist upon limiting our vision, as it were, by the four walls of the upper room. We may attribute to our Lord's consciousness, as He uttered the words of institution, an altogether supernatural knowledge of future events. If we do, it is evident that the consideration of those events as we now know them can alone give us the key to the meaning of the words." (Then, what did the disciples make of the Lord's Supper?) "But if, on the other hand, we suppose that our Lord's conscious knowledge in the days of His flesh was limited by a psychological mechanism similar to that of which we have become aware in ourselves, the impossibility of determining His full meaning by reference to His immediate consciousness is really no less indisputable. It is an elementary fact in psychology that the field of attention can never

hold more than a fraction of the content of the mind. All a man's sayings are the products of a mental content immensely larger than that which is explicitly within his consciousness as he utters them. Yet their meaning can only be fully defined by reference to the whole mental content as it is gradually, by subsequent reflexion and through the course of subsequent events, brought into the light of conscious knowledge. A man never knows exactly 'what he meant when he said' a thing, until he has afterwards pondered over the circumstances and conditions of his original utterance. And when he has thus in subsequent reflexion defined his meaning with full sincerity and truth, his account of it must always contain far more than what was actually occupying his attention at the moment when he spoke the words. . . . The work of the true commentator is often to unfold more of the real content of Platonic or Shakespearian wisdom than was already unfolded in Plato's or Shakespeare's consciousness as he wrote. All this has a considerable bearing upon the true interpretation of our Lord's words and acts at the Last Supper. It leads us to expect that we shall find the truth by regarding them in a broad context as the product of a mind and life, the unique value of which the history of Christian thinking and living has enabled us to recognize. And if we thus find in them a meaning which goes beyond what many conceive to have been the limitations of our Lord's conscious knowledge before His crucifixion, we can still maintain that this meaning nevertheless was in a true sense in the Lord's mind and that one great purpose of the sending of the Holy Spirit was to enable us to exhibit ever freshly the riches of meaning which were latent in what our Lord said and did upon earth." It would seem, then, that we shall not know what the Lord's Supper is until, on the Last Day, the reflexion and experience of the last Christians have been brought to an end and the common result of these reflexions and experiences has been summarized. Meanwhile the preliminary findings of the Anglo-Catholic Quick are these: "The central meaning of the Christian Sacrament is not to affirm any nice distinction between substance and accident, but to assure us that the substance of the life of Christ, being divine and eternal love and therefore distinct from all outward and perishable things, is nevertheless through outward things communicated to us. In so far as the doctrine of transubstantiation was or is the best available means of making clear that truth, it is itself to be accounted true." However, Quick does not accept transubstantiation. He teaches virtualism, in this form: "Christ's action, then, reaches its first stage of externalization in His body, the Church, which at a given place and time in the person of its priest solemnly offers the bread and wine in memorial of His Passion. The action is thus further externalized and extended into the consecrated bread and wine themselves as representing the offered body of Christ's manhood. . . . At every point of the Eucharistic action the whole Christ is present in that through which He acts; and that through which He acts is at every point His body as the instrument and expression of His will." The words of the institution certainly do not say this. Hence the need of a new exegetics. E.

"Christian General Feng, Backslider." — This was the caption of an editorial which recently appeared in the *Globe-Democrat* of St. Louis, Mo. After dwelling on the strict discipline which characterized John Feng's "Christian army" in former years, a discipline reminding one of the sternness of military law in the camp of Gustavus Adolphus, the writer says: "Most remarkable stories are told of this Christian army under its Christian general. Its like was never seen even in the West and certainly nothing approximating it in the East. Its soldiers did not drink, smoke, swear, and did not even loot in years when looting was the chief recreation of the Chinese soldiery. It was a stern Cromwellian army, which, while it had its reverses, often came to the rescue in the nick of time and turned defeat into victory for the Nationalist cause, and its example did much to increase Christian prestige among the Chinese. A sensation was therefore caused in foreign settlements in China a few months ago when it was reported that General Feng had become a backslider after coming under the influence of communistic atheism in Russia, where he was obliged to go to obtain arms and military assistance. The report, being denied, was reaffirmed, and obscurity shrouded his sentiments until cleared up by Mrs. Feng the other day. After the general's first wife died, he had been attracted to a Chinese girl of extremely poor family who was working as Y. W. C. A. secretary to educate her younger brothers, and he was married to her in a Christian ceremony. That both have become greatly troubled over the factionalism among different sects and particularly by the notorious anomaly that the greatest Christian nations are the most warlike, an anomaly that has long been a great barrier to the spread of New Testament doctrines among the Chinese, is now explained by Mrs. Feng. The couple still have a great admiration for Christian civilization and the beauty of the religion, but no longer maintain their former devout attitude toward the essentials of salvation. The fact seems to be that both have ceased to be Fundamentalists and have become Modernists." The genuineness of General Feng's Christianity has been under suspicion for some time. But if he has become a Modernist, we have a sufficient explanation for his vacillating course in recent years. A.

The Modernist's Millennium has Dawned. — Thus one is tempted to exclaim when reading the following item in the March issue of the *International Journal of Religious Education* (p. 39): "'Interreligious Camp for Boys,' so reads the title of an article in the *Christian Patriot of India,* which describes a recent camp held in Mandapam. It was held for three days and was attended by 123 delegates. Nine were Mohammedan boys, 36 were Hindus, 68 were Christians, and there were other non-student leaders making up the total. The morning sessions were devoted to religious study groups upon topics that were intimate discussions of Hindu, Moslem, and Christian interest, showing the practical ways in which each of these three religions could be lived out in daily life and conduct. *The leaders urged upon the students closer fellowship with one another in the spirit of brotherhood, believing that under heaven they were all one family.* Questions

such as these, 'What do you think contributes most to character in the life of your school?' and, 'What are the moral problems which you think the boys of your school find to be most difficult?' were discussed with much profit. At the closing session, Moslems, Hindus, and Christians came to the platform and testified to the value of the conference." (Italics ours.)

E. Stanley Jones has effectively paved the way to put Jesus on the same level with the religionists of the East in his books *The Christ of the Indian Road* and *Christ at the Round Table*. What he propounds for adults the Directors of Religious Education, no doubt, wish to pass on to the boys. "Get the boys!" is a well-known necessity in the teaching of religion. The millennium of the evolutionistic Modernist does not look for the time when the Son of Man shall come in all His glory. No; for him the millennium has dawned when the exclusive claims of the Christian religion are denied and so-called Christians join in strewing incense before the image of Vishnu and in extolling the shallow moralizing of Mohammed.

Will those who have been flirting with those who espouse the cause of unionism in their community take a warning from this item? The community training-school for Sunday-school teachers and other church-workers is highly praised. "Away with doctrinal distinctions! Christ before denominations!" These are the slogans. Give heed to these, and an "interreligious camp for boys," which would place the disciples of Jesus on the same level with the deluded followers of Mohammed, will be a consistent sequel. W. H. L.

Glimpses from the Editor's Window.

From Valparaiso comes the good news that Valparaiso University, which is being operated by Lutherans of the Synodical Conference, has been accredited by the North Central Association of Colleges and Secondary Schools, one of the chief accrediting agencies in the United States. It will mean very much to this university that it is now permitted to take its place beside the great universities and colleges of our country. May God prosper the school and make it an efficient means for the spreading of true Lutheranism in the United States!

Whoever still enjoys reading a journal which not only is printed and illustrated with exquisite taste, but contains poetic gems and much wholesome reading-matter, should order, if he understands German, the Easter number of the *Abendschule*, sold for 25 cents by the publishers, the Louis Lange Publishing Co., St. Louis, Mo.

On June 29 and 30, that is, on the Saturday and Sunday following the close of Synod, a second Lutheran Exposition will be presented by the Chicago Lutherans at the Sherman Hotel of their city. Six programs will be arranged in connection with the exposition. Three years ago, when the first exposition took place, the crowds attending it were estimated at 25,000. Much favorable comment was voiced at that time. The exposition planned for the coming June is to be on a still larger scale than the first one.

"The General Synod," as the delegate body of the Synod of Iowa and Other States is called, will convene in June of this year. Plans for this meeting were recently made at a joint session of the Executive Committee and the Committee on Finance. The consolidation of the Iowa Synod's schools at Clinton and Waverly, Iowa, and plans for the merger will be the important matters occupying the attention of the delegates. The

Lutheran Herald states that this will be the last meeting of the Iowa Synod and will practically coincide with the organization's seventy-fifth birthday. — *Lutheran Standard.*

According to recent news, Dr. R. T. Glover, professor in the University of Cambridge, England, has accepted the chair of New Testament at Yale Divinity School. Dr. Glover will succeed Prof. Benjamin W. Bacon. He is the author of the *Jesus of History* and *Paul of Tarsus.*

According to a report of Rev. James M. Gray, D. D., president of the Moody Bible Institute in Chicago, the school-year which ended August 31, 1928, saw 2,296 students at the school, and 205 male and female teachers finish various courses during the year.

The theological faculty of the University of Berlin will, in July, offer a two weeks' course to theologians from other countries, especially to those using the English tongue. The above item is taken from *Christentum und Wissenschaft,* February number. The same journal reports that Dr. Hans Windisch, of Leyden, a well-known modernistic theologian, has been called to Kiel and that Dr. Rudolph Otto, of Marburg, renowned as the author of *Das Heilige,* has retired.

The *Evangelisch-Lutherische Freikirche,* organ of our brethren in Germany, has begun a series of articles on "Apparent Errors and Contradictions in the Bible" which promises to be interesting and helpful. The first so-called error which is discussed deals with the charge that Gen. 2 contains a second report of creation seriously diverging from that of Gen. 1. The untenableness of the charge is strikingly brought out. A.

BOOK REVIEW.

Proceedings of the Oregon and Washington District. 40 pages. 25 cts. (Concordia Publishing House, St. Louis, Mo.)

This report contains a German doctrinal essay on "The Call to the Ministry," by Pastor F. Nitz. J. H. C. F.

Redeeming Love. Lenten and Funeral Songs for Mixed Voices. Compiled by *Walter Wismar.* 48 pages, 6⅛×9. Single copy, 35 cts.; in dozen lots, 28 cts. each; in hundred lots, 23 cts. each. (Concordia Publishing House, St. Louis, Mo.)

The announcement of this publication in our THEOLOGICAL MONTHLY comes too late for this year's Lenten season, but pastors should call the attention of their choir directors to it, so that they may consider using it next year or, perhaps, in the course of the year at funeral services. Some of the selections may also be sung during the Communion service. It is the hope of the compiler, Mr. Walter Wismar, organist at Holy Cross Lutheran Church, St. Louis, that his collection of sacred music will encourage a-capella singing on the part of our choirs. J. H. C. F.

The Great Deception. By *Prof. Carl A. Blomgren, Ph. D.* 16 pages, 5¼×7¾. (Augustana Book Concern, Rock Island, Ill. 1926.)

The "great deception" treated in this brief treatise by the Professor of Old Testament Interpretation in Augustana Theological Seminary is the Higher Criticism. In spite of its brevity the treatise furnishes a very lucid account of the higher critical theories and of the various recent

reactions against the negative criticism. Professor Blomgren's analysis of the doctrines which underly the Modernism of Fosdick leaves no doubt as to the author's personal attitude. He stands four-square upon a Bible which is indeed the inspired Word of God. G.

Christian Symbolics, or Exposition of the Distinctive Characteristics of Catholic, Lutheran, and Reformed Churches as Well as the Modern Denominations and Sects Represented in This Country. By *E. H. Klotsche, A. M., Ph. D., D. D.* 1929. 413 pages, 6×9¼. $3.50. (The Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

Professor Klotsche, the author of this text-book on Comparative Symbolics, is instructor in Exegesis and Symbolics at the Western Theological Seminary of the United Lutheran Church at Fremont, Nebr. In this volume he presents the teachings of the various denominations represented in our country. After discussing the general confessions of the Christian Church, he takes up the Greek Church, the Roman Catholic Church, the Lutheran Church, the Reformed Church, and the Episcopalian Church. His material on these chief divisions of Protestantism covers about two-thirds of the book. The remaining 130 pages are devoted to the smaller and less important denominations. — The reader will find that this book is as complete a guide in the subject as can be found in English. There is a very complete index covering points of doctrine and the churches mentioned in the book. The references to the Lutheran Confessions, of which there are many, are to the *Triglotta* edition of Concordia Publishing House. The author also acknowledges the value of Guenther's *Symbolik*, particularly the "excellent edition by Dr. L. Fuerbringer." The student will find the book not only orthodox in its treatment of the subject, but refreshing in its lively presentation of thesis and antithesis. The pastor who wishes to review his Comparative Symbolics will enjoy the work when using this text. For ready reference in connection with sermons, conference papers, addresses, and preparation for adult catechumen instruction the book will prove exceedingly helpful. W. G. P.

The Miracles of Our Savior. By *William Taylor, D. D.* $1.00. (Doubleday, Doran & Co., Inc., 1928.) Order from Concordia Publishing House, St. Louis, Mo.

These sermons on the thirty-two chief miracles wrought by Jesus offer much useful material to the preacher. While the exegesis is not in every case acceptable and the applications occasionally are far-fetched, they proclaim the glory of Jesus as the Savior of the sinner and the Helper in every need. We should like to quote a few striking statements: "There is no alternative: Either Jesus Christ is God, equal with the Father, or He was a blasphemer. The idea that He was merely a model man is, in the face of these gospels, absurd." "The second in the ever-blessed Trinity, He took our nature upon Him and bore our sins, nailing them with His own body to the tree, so that now the most aggravated sinner amongst us, believing in him, may be freely and righteously forgiven for His sake." "It has come to be supposed by multitudes that before one can be a real convert, he must be for a lengthened period under what is

called conviction of sin. . . . Wherever an inquirer [of this kind] has been a long while in obtaining a cure, it has been because he was unwilling to apply to Christ for it or to accept it in Christ's way." "If they [men who were hindered by Providence from entering the ministry] only look aright upon their opportunities of service where they are, they will find them in abundance." "We must dismiss the idea that this wine was not in any degree exhilarating, but was only grape syrup, and with that must go the other opinion that it is a positive sin to drink wine in any, even the smallest quantity." "Just as some among ourselves to-day suppose that the evils of the world can be arrested, counteracted, and finally overcome only by His visible and personal [?] reign upon the earth." — The reader will naturally have to be on his guard against the specific Reformed errors. To point out some of them: Christ is withdrawn from us in bodily presence; through the exercise of that which man has God bestows upon him that which he has not [faith]; the symbolism of the Lord's Supper; there are priests who aver that they may, by divine authority, grant absolution; we are still under obligation to rest one day in seven. (On his attitude towards the means of grace see THEOL. MONTHLY, 9, 112.) E.

The *Deichertsche Verlagsbuchhandlung* (Dr. W. Scholl), Koenigsstrasse 17, Leipzig, Germany, issued the following works: —

1. Festgabe fuer Theo. Zahn. M. 10; bound, M. 12.50.

When Dr. Theo. Zahn, the senior of the theological faculty in Erlangen, last year observed his ninetieth birthday, his colleagues honored him with a beautiful birthday present, consisting of a number of essays dedicated to him, all representing worth-while contributions to theological thought and literature. All these essays may be bought separately at the prices indicated. The table of contents is as follows: —

a. Ph. Bachmann: *Stellung und Eigenart der sogenannten Erlanger Theologie* ..... M. .90
b. O. Procksch: *Koenig Josia* 1.80
c. H. Strathmann: *Ist der gesetzliche Eid noch haltbar?* 2.50
d. H. Preuss: *Bachs Bibliothek* 1.20
e. W. Elert: *Zur Geschichte des kriegerischen Ethos* 1.00
f. Fr. Ulmer: *Wesen und Umgrenzung der Liturgik* ..... .70
g. P. Althaus: *"Bekenne einer dem andern seine Suenden"* 1.50
h. W. Vollrath: *"Denn auch deine Sprache verraet dich"* ..... .80
i. Fr. Hauck: *Die Freundschaft bei den Griechen und im Neuen Testament* ..... .90
j. L. Rost: *Zu Amos 7, 10—17* ..... .40

I found the essays on the Erlangen theology and on Bach's library especially interesting. In the former, Dr. Bachmann focuses attention chiefly on Harless, Thomasius, v. Hofmann, and Frank, and while some of his evaluations cannot receive our sanction, he frankly draws attention to the weak points in the theology of some of the great masters, for instance, to the *kenosis* teaching of Thomasius and the opposition of v. Hofmann to the doctrine of the substitutionary atonement. Here and there the essayists have made concessions to modern Liberalism, which we cannot endorse.

2. **Wie studiert man Theologie im ersten Semester?** Briefe an einen Anfaenger von *Dr. Martin Kaehler,* weiland Professor in Halle. Vierte durchgesehene Auflage, besorgt von *Dr. Paul Althaus,* Erlangen. M. 2.50.

The charm of Kaehler's style has never impressed me so forcibly as in these "letters," written to show students of theology what and how they ought to study, to help them overcome some harassing doubts, and, we may add, to remind graduates of theological schools how they may wisely employ their leisure hours. There are paragraphs here which one would be fain to liken to sparkling diamonds, so exquisite they are in form and thought. A.

Why Believe It? Practical Studies in Christian Beliefs as Based on the Bible and Corroborated by Science, Philosophy, and Experience. By *Delavan Leonard Pierson.* 176 pages, 5×7½. $1.50. (The Christian Alliance Publishing Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

Rev. Pierson is editor of the *Missionary Review of the World.* He calls his book a "primer of faith and conduct." It contains a conservative ("orthodox") presentation of the chief points of Christian doctrine as contrasted with Modernistic teaching. Not all of the author's interpretations of Scripture are acceptable to us, and some of his illustrative quotations are ill chosen. The book can supply valuable material for sermons and lectures. G.

APOLOGETICS AND POLEMICS.

Voices from Rocks and Dust Heaps of Bible Lands. By *Prof. J. A. Huffman, D. D.* Introduction by *Prof. M. G. Kyle, LL. D., D. D.* 132 pages. $1.25. (Gospel Trumpet Co., Anderson, Ind.) Order from Concordia Publishing House, St. Louis, Mo.

The Nature of Deity. By *Prof J. E. Turner, M. A., Ph. D.* 248 pages. $3.50. (Oxford University Press, American Branch, New York.) Order from Concordia Publishing House, St. Louis, Mo.

Sabbath-Sunday. A Word to Sabbatarians and Makers of Blue-laws. By *Rev. I. G. Monson.* 30 cts. (Augsburg Publishing House, Minneapolis, Minn.) Order from Concordia Publishing House, St. Louis, Mo.

Kalvinismus und Luthertum. I. Band: *Der Kampf um die Herrschaft im protestantischen Deutschland.* Von *Lic. Dr. Hans Leube.* 402 Seiten. Geh., M. 18; gebunden, M. 20. (A. Deichertsche Verlagsbuchhandlung, [Dr. W. Scholl], Leipzig.)

The four volumes here discussed differ from one another in nature and purpose, yet each possesses sufficient intrinsic value to compel the attention of the interested reader. Professor Huffman's *Voices from Rocks and Dust Heaps of Bible Lands* is a popular introduction to the exceedingly interesting subject of archeology. Prepared for use as a text for classes and for individual study and written in a language which all can read, it testifies definitely to the historical trustworthiness of the Bible and shows that in this case, science is an asset, not a liability, to the Christian faith. It contains eight chapters, of which the following are the

most instructive: "The Old Testament on Trial before Odd-appearing Witnesses," "Babylonian Stories of the Creation and the Fall," "The Babylonian Flood Story," "The Code of Hammurabi, the World's Oldest Code of Laws," "Tutankhamen and the Exodus," "Light on the Language of the New Testament." The purpose of the book is to show to the general Christian reader the most important of the evidences which archeology has furnished so lavishly in support of the truth of the Holy Scriptures, and we are sure that it will be read with much profit by our young people, especially by those who continue their studies at the high school or the college.

Dr. Turner's *The Nature of Deity* is a book for students of religion and apologetics in particular. Written by a "reader in philosophy in the University of Liverpool," it addresses itself to scholars, with the purpose of showing that modern science, evolutionistic though it be, need not lead to atheistic and materialistic views on religion. Indeed, the logical conclusion to which it leads is a theistic world view, in which agnosticism cannot hold a rightful place. The argumentation is exclusively philosophical, and the author nowhere draws on revealed religion to substantiate his claims. The method of argument is the same which the author employs in his work *Personality and Reality*, to which this volume is a sequel. Having proved in his former work the real existence of a personal deity, the writer now directs his attention chiefly to the attributes that can logically be ascribed to Deity. The final results of his discussion are in marked contrast with the negative and agnostic conclusions which have been reached by materialistic and atheistic investigators. In reading this and similar books, the student is gratified in discovering that the age of materialism is passing and that distinguished scholars are returning to saner views on God and religion. This does not mean that the conclusions in this and in other books of this kind are those of revealed religion, but it does mean that the Christian apologist is no longer obliged to deal with argumentations which are downright worthless even from the viewpoint of common sense. While Dr. Turner's discussions are profound, the almost complete absence of technicalities puts his work within the capacity of general readers who are interested in the important subject.

Sabbath-Sunday is an excellent little work, written by a Lutheran pastor who is well known also in our circles, especially through his valuable book on Comparative Symbolics, *The Difference*. In the present brochure Pastor Monson takes issue with the Seventh-day Adventists and other enthusiasts who still insist upon the keeping of the Old Testament Sabbath. But the discussion goes farther and strikes at a still more insidious enemy. The subtitle, *A Word to Makers of Blue-laws*, shows that the author fully realizes the danger threatening the constitutional principle of separation of Church and State through the endeavors of those who desire to impose upon our citizens by civil law the duty of "sanctifying the holy-day." In this connection the author utters timely and most necessary warnings against "legislation on religious questions" and the mingling of Church and State in general. The book deserves wide and careful reading mainly in circles outside the Lutheran Church and ought for this reason to be placed into public libraries and school libraries. The style is popular and dignified, the arrangement of the subjects orderly

and logical, and the presentation of the arguments objective. To win the opponent, the author endeavors to be winsome in every sentence he writes. This gives his book a peculiar charm, since the reader is convinced, but not offended.

Kalvinismus und Luthertum is a *magnum opus*, penned by a man whose works promise a new era in the field of modern church history. Dr. Hans Leube is "*Privatdozent fuer Kirchengeschichte an der Theologischen Fakultaet der Universitaet Leipzig*," where he has gained for himself an enviable reputation as an erudite scholar by his profound and conscientious research work. The volume before us is only the first part of his inquiry into the struggle between Calvinism and Lutheranism in Protestant Germany. It treats only the *Zeitalter der Orthodoxie*, concluding with the controversial activities of Paul Gerhardt in Berlin; but the subject matter is of palmary significance. Modern Protestant theology in Germany is essentially Calvinistic. This is largely due to Schleiermacher's influence, of which the present-day "Crisis Theology" may be regarded as an excrescence. But if the student of church history would fully understand the victory of Calvinism in Germany, he must go back still farther. Schleiermacher's theology was itself only the fruit of that Zwinglian rationalism which centuries before struggled with Lutheran orthodoxy for the ascendency, even before the great Reformer had passed away. How that fierce struggle was carried on, what means were employed in it, by whom it was resisted, how the mingling of Church and State often aided the Reformed cause, — all this forms the subject of this brilliant investigation, which no teacher of church history can ignore. The work is thoroughly scholarly, and the statements are based upon reliable sources, which the author has examined carefully and from which he has conscientiously endeavored to gain an objective viewpoint. While the reader may not always be in accord with the writer's opinions, he must nevertheless admit that the views expressed show a much deeper appreciation of men and movements than is ordinarily found in works of this kind. Thus in depicting the character, motives, and aims of men like Calixt, Calov, Gerhardt, and others, he patiently and painstakingly enters into detail to picture to the reader accurately just who they were and what they wanted, and he shows himself capable of deep appreciation of the objectives which they had in view. The reviewer knows of no other work which introduces the student so well into this period of modern church history as Dr. Leube's *Kampf um die Herrschaft im protestantischen Deutschland.* The wealth of historic material and its fine distribution and evaluation prove that the author has labored at his task *cum studio et amore*, endeavoring to place into the hand of the student a volume of real value and permanent worth. MUELLER.

The Training of the Twelve. By *A. B. Bruce, D. D.* $1.00. (Doubleday, Doran & Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

It was in 1871 when this book first appeared. The second and third editions did not introduce essential changes, and it is apparently from the third edition that the book before us has been reprinted. The atmosphere of the work, then, is that of the seventies of the last century, which

accounts for the circumstance that the book is more conservative than Bruce's later writings, for instance, his *Exposition of the Synoptic Gospels* in the *Expositor's Greek New Testament*. The author's aim is to treat everything the gospels tell us of the training of the Twelve while they were with Jesus. His method is more homiletical than exegetical or critical. It seems to the reviewer that a series of sermons on the apostles could well be prepared with the aid of the abundant material here offered (564 pages). The reader will, of course, remember that Bruce is a Reformed theologian, whose interpretation naturally is colored by his doctrinal views. A.

The Changing Family. By *George Walter Fiske.* 324 pages, 8¼×5¾. $2.25. (Harper & Brothers, Publishers, New York.)

This new book by Dr. Fiske has a fascinating title, for we know that the family has been changing, and the desire is at once awakened to know what the author will say, whether his diagnosis is correct and his proposed remedy is a cure.

In spite of all its outward splendor and glory our country is suffering from an inner corruption; it is "like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness," — a condition of which many are not aware and which is more alarming than they know. Since the home is a determining factor in its relation to the Church and the State, we may well ask, Are not many of the ills from which we are suffering traceable to the home? Is the changing family the cause? Is the home breaking down, and if so, what must be done to restore the home, to build it up, to make it serve its purpose? A treatise on the changing family ought to answer these questions and answer them correctly. The man who does so has not only grasped a great opportunity, but has also rendered a great service.

Dr. Fiske's book *The Changing Family* is a great disappointment. Not at first; for after reading many pages, one is deeply impressed and is inclined to believe that the book can be favorably reviewed. Ere long, however, the suspicion that all may not turn out well is aroused. Yet there are so many things well said, and the diagnosis has been so well made, that one is inclined to think that perhaps, after all, at least in the main, the right judgment will prevail. Speaking in his introduction of the "Christian family" and saying that "family religion" is "the best insurance against broken homes," one is inclined to believe that the writer had in mind the Christian family and the family religion, which have as their basis the eternal verities revealed in the Bible and which center in the grace of God given us in Jesus Christ, the only-begotten Son of God and Savior of the world.

But, alas! the suspicion which was earlier aroused is well founded, and there is not even room left for the benefit of any doubt. Dr. Fiske devotes the latter, larger portion of his book to the "religious aspects of the modern family." But the religion which he advocates and which, in his opinion, shall restore the home is not the Christian religion, based on an unerring Bible revealing the grace of God in Jesus, the Savior. He says: "Of course, the educated family cannot accept the outworn theory of verbal inspiration, which the Bible never claims for itself. ... It was

a Reformation theory, by which an infallible Book replaced an infallible Papacy, the authority of both based, unfortunately, on the fallible words of very human men." Christ is to Dr. Fiske merely the "Hero of heroes," a Great Ideal to inspire us to a moral life, and not the eternal Son of God, who became man and shed His blood on the cross as man's Substitute and for man's salvation. The family religion which Dr. Fiske recommends is "a social religion like that which Jesus taught and lived," not the Bible religion of Jesus, which teaches salvation by grace through faith in Christ and which teaches that good works are the fruit of faith. The religion which Dr. Fiske advocates is not a religion which can build up our broken homes, but is the very religion which is breaking them down. We want no more of it, and therefore we cannot recommend Dr. Fiske's book. It is not constructive, but destructive. If any one, however, would have a vivid portrayal of the sad conditions of the modern home and would know how hopelessly the modern religionist with his new, modern Bible faces this situation, he can learn it from Dr. Fiske's book. J. H. C. F.

Pageants for Special Days in the Church-Year. By *Mary M. Russell, M. A.* 151 pages, 5×8. $1.50. (Doubleday, Doran & Co.)

There are fourteen pageants in this book, "designed for use by churches and schools." Among the subjects are: "What the Year Brought," "Lincoln's Preparation for Service," "Mother's Gifts," "The Pilgrim's Thanksgiving," and others, including such as might be used for Christmas, Easter, and Children's Day. While some of these, by careful editing on the part of the pastor, might be used in a school or young people's program, none of them are suitable for use in a truly Lutheran service. W. G. P.

Roads to the City of God. A World Outlook from Jerusalem. By *Basil Matthews.* 117 pages, 5×8. $1.00. (Doubleday, Doran & Co.)

The author of this book, Basil Matthews, is international literature secretary of the Y. M. C. A. He tells the story of the Protestant Christian Missionary Conference held at Jerusalem, Easter, 1928, where 240 representatives met, presents the issues that were considered, and gives pen portraits of the world's living missionary leaders. The book will interest all who wish to learn the motives and ideals of the present workers in missions outside of the Lutheran Church. W. G. P.

Our Asiatic Christ. By *Oscar MacMillan Buck.* 171 pages, 4×6¾. $1.25. (Harper & Brothers, Publishers.)

Dr. Buck, professor of Missions and Comparative Religion in Drew Theological Seminary, presents the present status of Christianity in India and attempts to show how Jesus is there coming into His own — has already come into the high regard of leaders among the Hindus and Mohammedans. The Doctor, however, fails to stress the vicarious atonement of our Lord. W. G. P.

Books Received: —

Under Whose Wings. By *Zenobia Bird.* 287 pages, 5×7. $1.75. Published by Biola Book Room. — **The Temple Light.** By *G. Bayard Young, D. D.* 171 pages. $1.50. Published by Biola Book Room. I cannot recommend these books. W. G. P.

To the Pastors and Teachers who plan to attend the synodical convention, June 19 to 29, 1929: —

Within a month and a half you will meet with fellow-Lutherans at River Forest, Ill., to decide matters pertinent to the welfare of our Church. While perusing the resolutions to be acted upon and throughout the ten days of the sessions there will frequently arise questions regarding the constitutionality of certain recommendations, measures, and actions.

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BY diligent and sympathetic study, extending through many years, Dr. Dallmann has amassed a wealth of interesting material pertinent to that chosen vessel of God — Paul. In fact, so much is to be said concerning this great Apostle's monumental work that it has taken 347 pages of large format (5 by 7½) to tell the readers the story of Paul's active and fruitful life. Biographical sketches of great men are always fascinating subjects to writers and readers, and when these men have played an important part in the history of the Church, the story of their life and work becomes even more interesting to Christians.

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¶ Dallmann's style, as usual, is inimitable and engaging. In spite of the fact that the volume is a stout one, the reader's interest will be sustained throughout. Among the 188 illustrations which have been incorporated into the book will be found rare prints, collected at great pains, as well as a dozen colored plates.

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